



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

REFORM IN CHINA.

From the Canton Register, April 14.

For the amusement, if not the instruction of our readers, we publish the following singular proclamation by the Foo-yuen of Canton. In few things does the complete isolation of the Chinese, in ideas and manners, from all other nations, appear more strikingly than in the public documents, which from time to time appear; more, we fear, to the surprise of foreigners than the education of the people, to whom they are addressed, and who would, we doubt not, profit more from a few of the "punishments" than all the "moral instructions," to which His Excellency thinks they should be "assisting."

PROCLAMATION.

By Cheo, the Lieutenant Governor of Canton—March, 1833.

Cheo,—an attendant officer of the Military Board; a member of the Court of Universal examiners; an Imperial Historiographer and Censor; Patrolling Soother of Canton; a Guide of Military Affairs; and Comptroller of the Taxes:—

Herely issues a proclamation for the purpose of correcting public morals; and delivering strict admonitory orders. In the act of government, moral instructions and the infliction of punishments are mutually assisting. But punishments should come after the act; instructions should go before. That neither should be neglected has long been decided.

Two years have elapsed since my arrival at my official station in Canton, and I have observed the multitudinous robberies and thefts therein. Streets and lanes are never tranquil. Daily, have I led the local officers to search and seize, so that we have not had strength for any thing else; but the spirit of robbery has not, even till now, ceased. This has arisen from my defective virtue; the smallness of my ability; and the inequality in my conduct of majesty and mercy. I feel ashamed of myself.

But, I consider, that luxury and extravagance are the cause of hunger and cold; and from thence robbery and thefts proceed. The learned gentry are at the head of the common people; and to them the villagers look up. If they do not sincerely and faithfully issue educational commands, to cause the public morals to revert to regularity and economy; so that sons and younger brothers may gradually learn to be sincere and respectful; then, where is that which has long been considered the best device of a radical reform, and a source purifying process in a country. Availing myself of this doctrine, I shall select a few of the most important topics, and proclaim them perspicuously below. That which I hope, is that all you learned gentry, and all old men among the people, will, from this time and afterwards make a work, of stirring and brushing up your spirits to become leaders of the people; and to assist and supply that in which I am defective. When there are native vagabonds in a district, who oppose what is good, and play with acts of disobedience, I shall order the local magistrate to punish them severely, but still scribes and policemen must not be allowed to make pretexts, and create disturbance. Oh! alas! those who won't be concerned about the future, must one day have trouble near at hand. This, I, the Lieutenant Governor, distinctly perceive, is the source of nefarious conduct. My mind is full of regret on this subject, and I will not be afraid to iterate instructions, and issue my command-

ments for the sake of the land. Ye learned gentry and presbyters of the people, respectfully listen to my words. Despise not! A special Proclamation.

His excellency then goes into particulars, enjoining first, that "exhortations and persuasions ought to be extensively diffused," and secondly, that "plainness and economy should be greatly esteemed." His views on these subjects, though expressed in the superstition of his country, strike us favorably, and the document affords us encouragement to labor and pray for the conversion of China. He thus offers himself as an example to his people:—

I, the Lieutenant Governor, am in my own person economical and simple, that I may be an example to the people. It is my sincere desire, to make my nursing to consist in giving no trouble; and to teach by my own way of living. This is what you learned gentry and common people all know, and all have seen.

Hereafter, when any anniversary of a god's birth-day occurs, there is no objection to your going to a temple to suspend lanterns, and hang up ornaments, offering sacrifice with abundance and cleanliness.

But as to the street exhibitions, you must not listen to the divine vagabonds, who make pretexts to collect money and gather together men and women promiscuously. If such people assemble, the district constables and street seniors must be responsible. The learned gentry are permitted to proceed summarily, and report them to the local magistrate for punishment; to pull back again the people from the regions of sterile custom.

From the American Baptist Magazine for Oct.
REV. MR. JUDSON'S JOURNAL.

Dec. 31. Still detained in Maulmein, by a variety of circumstances, and do not expect to leave for the Karen wilderness till the middle of next month.

During the past year there were baptized at Rangoon, three; at Maulmein, seventy; at Tavoy sixty-seven; at Mergui, three,—in all, one hundred and forty three, of whom one hundred and twenty six are natives of this country (the majority of them Karens) and seventeen are foreigners. The whole number of natives baptized in the mission, is three hundred and eighty-six, of whom seven have been finally excluded, and about as many remain suspended from communion. The whole number of foreigners baptized is one hundred and thirty, of whom about ten remain excluded, not counting a few who were rather hastily excluded and finally restored. Total since the commencement of the Mission, five hundred and sixteen.

1833. Jan. 1. Brother Simons and friends have just arrived, and brought us a multitude of letters and most interesting publications from our own beloved native land. On many topics I could write all day and night from a full heart—but must employ myself in more pressing work. I will only say, May God bless the Temperance Societies! May he bless the Tract Societies. May he bless the efforts made to save the Valley of the Mississippi, and the efforts made to restore the poor Africans to the land of their forefathers, and to settle the tribes of the American Indians together, and unite them in the bonds of Christian love! But where shall I stop? May God bless every soul who loves the Lord Jesus Christ—and may we all labor to our latest breath, in making known that love to all who know it not, that ere long the whole earth may be filled with the knowledge of the Lord as the waters cover the great deep.

Jan. 10. Mrs. Bennett set out for the Karens on the Dah-nang, about 80 miles from Maulmein, accompanied by Tannah, one of the Karen interpreters. Expects to be absent about a fortnight. May the power of the Holy Spirit go with her.

Jan. 13. Br. Kincaid in Rangoon writes, 'We have just got a letter from Moung-Nyen who was sent to Pegu, and there imprisoned, fined and whipped in a savage manner. He is becoming more bold, and is almost ready to be baptized. He writes, that in the midst of his sufferings, Christ was his refuge, and he is now prepared to suffer all that may come. We have many inquirers from a distance, but the fear of government makes them timid.' Query—Would not a little of that same discipline that Moung Dan and Moung Nyen have received, be attended with some salutary effects?

A. JUDSON.

Rev. Dr. Bolles, Cor. Sec. A. B. F. M.

LETTER FROM SMYRNA.

To the Editors of the N. Y. Obs.

SMYRNA, July 30th, 1833.

Dear Sirs,—I believe I have formerly introduced to your notice our Turkish friend, Said Effendi, the private Secretary of the Pacha of Smyrna. During the time of the Egyptian troubles, we had offered him protection in case it should be needed, and he has been anxious since to make us some return. To-day he has had opportunity to requite our little attentions, and in such a way as will perhaps, interest your readers.

It is now nearly a year since two young Jewish converts were baptised on the spot where I am at present writing. One of them, David Matthew, after having been secreted here awhile, escaped to Syria, and thence again, becoming weary of absence from the home and friends of his childhood, returned and consorted with them. Still more recently he has desired to show his regret for this wavering conduct by going forth among the Jews and proclaiming his belief that Jesus is the Christ. In consequence, he was yesterday thrown into prison, and early this morning, Mr. Lewis the Jewish missionary, sent me word that he was threatened with the bastinado to-day, and to be sent afterwards to Constantinople. Knowing the friendship which existed between us and said Effendi, it was judged expedient by Mr. L. before resorting to consular or other influence, that I should call and request his discharge as a personal favor. Accordingly, taking John Evangelist with me for an interpreter, (the only remaining steadfast individual of the three baptised by Mr. Hartley,) I called at the *Konak*, or palace. On passing the prison door, we met with the father and mother of Matthew, who it seems had been the complainants against him, and a noisy conversation soon began between the three parties. Matthew protested that he could no longer know them as parents, if they required his conformity to Judaism; adding repeatedly, "Let them cut, let them cut," i. e. behead me. The natural manner of all these people is so boisterous, that I had great difficulty in keeping even Evangelist within bounds, he was so indignant at the conduct of the parents. As soon as I could draw him away from this scene, we entered Said's apartment, and after pipes and coffee, made known our errand, stating, at the same time, that the young man had been guilty of no crime. Scarcely did he wait to hear our explanations, before he hastened down and put matters in train for the youth's liberation. He then invited us to accompany him to the Pacha. Here we spent an hour in very pleasant discourse on astronomy, mineralogy, &c. the interview ending with an invitation to call on him through Said for any favor I might wish. I had also an urgent solicitation to, visit the hot springs near the castle, for which he offered horses and all the necessary attendants. We then retired, taking with us our persecuted brother, "rejoicing that he was counted worthy to suffer shame for the name of Jesus."

I have been interrupted in this hasty narration, and

must close in haste. Brother Schaffler is with us from Constantinople. Through him we regret to learn that the German mission at Shusha is broken up and the brethren dispersed. Many will be the years, I fear, before Russia will be as free for missionary efforts as even Mohammedan Egypt and Turkey. Dark, too, is the political bearing of the great empire of the north, but within its own borders, from Petersburg to Odessa, there is a heaven of piety sincerely at work.

Yours truly,

J. BREWER.

LETTER FROM SMYRNA.

We are indebted to a gentleman of this city, says the N. Y. Obs. for the following extract of a letter received by him from the Rev. Wm. G. Schaffler, one of our missionaries in Turkey. The letter is dated Smyrna, August 1st.

"I am now here looking about for houses for Messrs. Temple and Hallock, and for magazines built of stone for our presses, and it is no easy thing to find accommodations which promise to prove at all convenient and acceptable. I left Constantinople on the 5th of this month on board of the brig Elizabeth, Capt. Jones, and after a tedious passage of almost nine days, arrived here, where I was received very hospitably by Mr. Brewer. Since that I have, besides searching for houses and magazines, made the acquaintance of Mr. Lewis, the Jewish missionary here. I have seen his asylum for inquirers after Christianity, and his medical dispensary, where the poor of all denominations may come and receive gratuitous medical advice, and medicines. I think I have learned some useful lessons here. I have seen some Jewish families to and fro, some Turks, &c., and ever since my arrival Mr. Brewer has given me the privilege to preach to his flock every Sunday afternoon.

My letters from Constantinople give me the pleasant intelligence that all are well there. Mr. Goodell and Mr. Dwight are on a tour around the Marmora sea,—a tour by water. I hope that much good may be done by that little excursion, besides its tendency to fit them for another winter's confinement. On account of the inconveniences of our residence at Ortakoy, Mr. G. and Mr. D. have taken houses, the former at Galata, the latter, (with whom I expect to live,) at Pera, but so as to be sufficiently near together. On returning to Constantinople I hope to find them in their new dwellings. When I left Constantinople, there were some appearances of the plague there, but they seem since to have subsided, and all is safe in that respect.

Here every thing is safe. You have probably heard before this, that the Russians have removed their fleet and army from Constantinople, and the English and French fleets had cleared the Dardanelles still earlier.—But "there is no peace to the wicked." This country goes down with the irresistible power of a rushing mountain. This people seem to have no other power left save that of gravitation; to the bottom they will go and none shall rescue them. But while no human arm seems to be able to save them from political ruin, the arm of God can, and we hope will, save them from ruin of the soul. And our conviction here is, that there is already visible a dawning upon their minds, a longing for something better, in which a preparation for the reception of the truth is easily discernible. The other day I visited some Turks here, in company with Mr. Brewer and Mr. Jetter. With one of them their conversation was entirely on religious subjects. He began soon after we were seated, by making inquiries about the coming of Christ to judgment; he talked about pictures and images, about the manner in which God could forgive sin, &c. Thus much for a specimen. If schools should ere long be established among the Turks, I should not be much surprised. Among the Jews, we may say it looks more discouraging than any where else.

"We are very much cheered with the news we receive from time to time of the state of things in America, and of the strength and courage which our Christian societies are gathering. They seem about ready to gird up their loins, and take the staff, to pay their visit of Jove and salvation, we hope to all the world, to throw the arms of their Christian benevolence around the neck of every suffering, perishing sinner under heaven. But have we, who are called missionaries, the same spirit? We have much reason to fear that we are far behind our dear brethren at home, and we earnestly ask for their prayers, that we too may come up to the spirit of our interesting and eventful period, and not prove a burden upon the wheels of the church. May God bless our dear churches at home with the choicest blessings of his grace! May they be enabled to arise and shine, for the work yet to be done is gigantic, and faith alone can grasp it. But faith can. Hundreds, and thousands, and tens of thousands, need yet to be scattered as salt over the earth. Missionaries, school-teachers, printers, physicians, Christian merchants, mechanics, and farmers, will yet have to turn out by thousands under the banner of the King of Glory, before we shall be able to sing of victory, triumph, and rest. And I am confident they will turn out ere long. They will be unable to bear standing in the market in long rows, and with folded arms, waiting, and waiting, while sinners abroad perish without even knowing Christ by name, and while Matt. xxviii: 19, 20, stands printed out clear in our Bibles. But I am getting upon a theme too vast for a fleeting hour's letter; I want reams of paper, and years of time for it.—May God awaken, cheer, and strengthen his people, and make every church faithful unto death.

Yours in the bonds of the Gospel,

Wm. G. SCHAUFFLER."

THE SOUTH AND SOUTH-WEST.

From the Correspondence of the American Home Missionary.

[The following appeal is from one, who, it is believed is not a possessor of religion. It has a voice which must be like "a two-edged sword" to the people of God.]

LOUISIANA.

Can Christians feel contented to die without having made more vigorous attempts to send the Gospel to every creature, and particularly to every soul in these United States?

It would be some relief to my distress could I inform you, that during ten years past, with an extensive acquaintance, in the dense population of the place where I reside in the center of the state, that there had been one soul happily converted to God.

In all this fertile valley of the Mississippi, from Baton Rouge to New-Orleans, a distance of 120 miles, now densely inhabited, with thousands of Protestants and Catholics, I have not been able to learn that there ever was a revival of religion. This I verily believe may be said of many other parts of the state. The question may be asked, what has been the cause? Is it because it is the Eden of our country, the very latitude of Jerusalem, and the inhabitants cursed like the Jews for their sins?

Great sins, are indeed manifested. Every commandment is broken. The Sabbath, particularly, is profaned—but the atonement of Christ is greater than our sins. May we not conclude, that the means have not been used? Do not Christians stand in the way? Are they not commissioned to send the Gospel to every creature? and would it not be a miracle should sinners be converted without the means? Is not God ready to give the increase?

In some places a sermon has been occasionally preached; Bibles and Tracts have been distributed; but many

of these Bibles will remain closed and laid aside as useless, except the Word is preached to them, and the people are told what they contain; and that they contain the words of eternal truth and life.

As I trust you will be interested to learn how the Bible is received in Louisiana, as well as the reception of the preached Gospel, I give the following statement.—About two years since, by request of the agent of the Bible Society, I distributed about a hundred and fifty Bibles, in about the same number of families. The Protestant families were mostly furnished already with the Bible; those who were not gladly received them.

In about sixty Catholic families I found but five or six furnished. One I recollect said she had brought hers from the State of New York, about thirty or forty years since; another from Canada, when they emigrated to this country. These seemed to understand well what they contained, and duly appreciated their worth.

One man, a very superstitious Catholic, on my making known to him my errand, reprimanded me very abruptly, for offering to distribute Bibles. He stated he had one; I was not very ready to believe him. But it seems that two or three had been furnished some years previously by an agent—one of which had been laid in the loft of the house for years, and covered with dust, till the people had forgotten what book it was; only that they recollected it was given them. I caused them to search diligently till they found it. And I doubt not that many of those recently distributed will remain in the same useless condition, unless the A. H. M. Society send zealous missionaries to preach the Gospel from place to place. Some received Bibles with gladness and eagerly commenced reading them, never having read one before. Some were afraid to receive them, because of their priests.

Others, more ignorant still, and persons too in adult age, and of good intellect, knew not what a Bible was, and though I explained and spoke in their own French language, they could not comprehend it, and appeared much alarmed, and went with me to the neighbors, to learn what it was, and when told it was a book appeared satisfied.

I believe there are hundreds still in Louisiana, who know not what a Bible is; and thousands know not what it contains, and never will, till the Gospel is preached to them. Will not Christians pity such?

In order to secure the Bibles distributed from the fire, by order of the priest, I called on a Catholic curate, who intimated, that they might be destroyed, and denied that they were the Word of God. Feeling that he was in an error, I assured him I had compared a French translation, which I had some years since received from a Catholic priest, with the English translation, and found no essential difference. Having nothing further to advance, and the Bishop being near by, at the convent, he wished me to have an interview with him. We called on him, and he spoke with much candor, acknowledged the translation was literal, and was willing his parishioners should read the Bible, provided it was accompanied with Catholic comments; and candidly acknowledged if they read the Bible without comments they would not remain Catholics.

Thus are the people kept in darkness and superstition as a mass, yet many, very many, are sensible, that there is a great want of vital piety in the church. But what can they do? they are told and taught there is no salvation out of their church. And, indeed, when they look around on Protestants, what do they see? a people, as sheep without a shepherd; as openly wicked and as regardless of the Sabbath, as themselves; and ready to join them on the Sabbath, at a horse race, in the chase, at the billiard and card table, and at the dance! With the Christian community say, "they are joined to their idols, let them alone!"

These very people would be ready at a moment's warning, to leave their amusements, to hear the Word

of God preached. There are large districts here, where I cannot learn that a Protestant sermon was ever preached, amidst a dense population, and that too on the banks of the Mississippi.

MISSOURI.

In our last number we published an affecting account of the cholera, at St. Charles, Missouri, in the journal of our Missionary there for one week. We have since received additional intelligence, from which we extract the following:

Since the first of July, our history is short, but dreadful. We are people "stricken, smitten of God and afflicted." The house of God, has been deserted, our Sabbath Schools shut up, our Bible classes discontinued, our catechism meetings laid aside, the building of our church retarded—desolation spread its evil wing, and death hurled his poisoned arrows fast and thick around us—gloom, horror, death, were every where seen—before and behind, and around. But the arrow, executing judgement, has sped. It has fulfilled its commission in part. How great the depopulation! In two short months, out of a population of scarce a thousand, one hundred immortals have gone on the long journey of eternity. I looked over my little flock: seven have been taken from the fold. They were of those we could ill afford to lose. They were constant worshippers; they were found at the prayer meeting, the lecture, the concert, in the great congregation, at the Sabbath school, in the sick chamber, at the dying bed. How we shall fill up the ranks, and who shall do it, the great Head of the Church only knows.

DECEASE OF MRS. JANE A. ROBINSON

Our readers will recollect the lamented Rev. C. A. Robinson, one of the earliest pioneers of the Lord's host who penetrated the West, endured hardships long, and died in the foremost rank. His widow, of like spirit with himself, continued in the West, and lived, and labored, and prayed, for its welfare. She has repeatedly encouraged and stimulated us with her pious letters, several of which have been published in the Home Missionary. Our readers will perceive that her work is done and she has gone to her reward.

Mrs. Robinson is no more. Two weeks ago she was attacked with a fever, which is now more dreaded than the cholera. She was soon apprised of her approaching dissolution. On Friday previous to her death, she called her two little boys to her bedside, and gave them her dying charge, committed them to the safe keeping of her Heavenly Father, and mentioned their names no more. She was not afraid to die. Death was her constant prayer. I asked her why. "That I may be with my Saviour, where I shall be free from sinning." Her sufferings were amazing, protracted, and without intermission. She bore them without a murmur, and only said, "I deserve a thousand times greater pains than these." She died without a struggle or a groan, on the 28th of August, in the thirty-second year of her age. We shall see her no more; but many a slow-reeling year shall pass into the dark stream of eternity, before there shall sleep in the bosom of those who knew her, the memory of Jane A. Robinson.

I am thus particular, because I loved her as a saint—because she loved you, as the secretary of the cause dear to her heart—the Home Missionary cause. The friends of Home Missions should know, that with Mrs. R., they have lost her prayers; a loss which no costly donation of gold and silver can refund. The only course to be pursued, is to labor the more diligently, give the more freely, and pray the more fervently.

INCREASING ZEAL FOR MISSIONS.

We add to our former abstract of the report of the American Board, the following interesting extracts in regard to the increase of zeal for Foreign Missions.—They are taken from letters of their agents:

"The Rev. Artemas Bullard, general agent for the

Western States, has traveled extensively, during the year, in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania, visiting colleges and theological seminaries, attending meetings of ecclesiastical bodies, and preaching to numerous congregations. In the seminaries and colleges he has visited, the pious students have formed Societies of Inquiry on Missions, and are giving much interesting attention to the subject. The society in the college at Danville, Kentucky, have undertaken to furnish every Presbyterian family in the state with a copy of one of the missionary papers of the Board every six months; and have already distributed the first paper. The society in Jefferson College, Pa., have undertaken the same work for the part of that state west of the mountains."

Referring to these facts Mr. Bullard says, "From these circumstances, and others previously narrated, you may form some idea of the materials with which I am called to work. Better cannot be found in the land or world. It must be cheering to the heart of every Christian acquainted with the facts, to see what instrumentality the Lord Jesus Christ is now raising up through this mighty valley, to be speedily employed in publishing glad tidings to earth's remotest bounds."

In reference to his agency generally, Mr. Bullard says, "I cannot describe the anguish of spirit I frequently endured, after it had been decided, that my life should be spent in the service of the American Board of Commissioners for Foreign Missions, as general agent for the Western States. I felt that I was young, and that the vast field to be occupied would bring upon me responsibilities which ought to have been sustained by a man of much more experience, and far greater talents, than I could be supposed to possess. My heart sunk within me, when my mind fastened upon the obstacles which I imagined would obstruct almost every step of my path. From what I had known of the indifference and avaricious opposition which former agents of the Board were obliged to contend with, when the claims of the heathen were first laid before the churches of the East, it was natural to suppose that I should long be compelled to contend with a much more chilling, deadening influence among the less informed churches of the West. From what I had seen and heard, too, of the spirit of strife and party by which the churches of this great valley were agitated, with reference to most of the institutions, I trembled lest I should be called to encounter much of the same feeling while laboring for the American Board. But I was never so happily disappointed as I have been in ascertaining the spirit with which the churches of the West actually hear and discharge their obligations to the perishing heathen. With one or two individual exceptions, I have not yet found a man in the Presbyterian Church, who does not apparently feel the most perfect confidence in the A. B. C. F. M. Some churches I have found, which can hardly unite their efforts in favor of any other benevolent institution, that look upon the American Board as common ground, where they can meet and harmoniously labor for the conversion of the world.

"From the experience I have already had, I am confident it will not require more labor and money to disseminate missionary information among the churches at the West, than has been expended among those at the East, to bring these comparatively infant churches to furnish an example of Christian benevolence and self-denial, hitherto unequalled in any section of the country. The eagerness with which all the churches I have visited listen, while their obligations to publish the gospel to every creature is pressed upon them, and the promptitude and cheerfulness with which they give to aid this good cause, go far to compensate for the sacrifices of separation from relatives and absence from home, and furnish the most cheering indication, that the means will be furnished to send forth and sustain all

the suitable men you can obtain to go forth as messengers of salvation to the millions on millions dying in idolatry and sin."

The Rev. Mr. Eddy, General agent for the state of New York, says "Among the 90 congregations to whom I have preached on the subject of missions during the seven and a half months that I have been actually engaged in my field, there have been a few instances, perhaps six, possibly ten, in which I have failed to get the people to move forward much beyond their former position, or to do much more than they had before done; though I know not of one instance of doing less: but in most cases I have witnessed a most animating advancement in feeling and action. Some congregations give this year one third more than they ever did before; some double even, and some three-fold; and a few four-fold. Of the whole number to which I have presented the subject, I should think that they do this year one third more than they ever did before; and at least double what they would have done, had they not been visited by an agent. In the information communicated, in the good feeling produced, in the system for future operations that has been introduced and commenced, and in starting young men to study for the ministry, I hope for still greater good.

"It is often asserted that the churches are awaking and coming up to the great work of missions. If they were doing so spontaneously, it would be animating indeed. But neither in the amount contributed by the churches who are not visited, nor in any self-moved preparation or action in them, is there any proof of it. Agents would love to have it so, that the occasion of their being agents rather than pastors, might not exist. But until it is so, great evil would result from admitting it.

But while we have not this encouragement, we have others almost as valuable. 1. The cause is generally popular; almost all the churches do something for it.— 2. Objections are almost entirely overcome or silenced. I have heard of them only in five or six places; and there, the churches are twelve or fifteen years behind others in all respects, and the objections made by opposers are all the same as were made and answered fifteen years ago—nothing new. 3. The people hear sermons on the subject with great interest. They subscribe, generally, with cheerfulness and liberality. And when they have done more than usual, they are very happy in speaking of it. In returning through places where I have made successful efforts, I am greeted with smiles, and with assurances that my visit next year will be anticipated with pleasure. 4. Nothing is so exhilarating and animating to the people, as to tell them that we shall probably have between 80 and 100 men ready to go to the heathen within 18 months, and that next year we shall ask them to enlarge their contributions. I am confident that if we now had 100 men ready to go, I could collect from the state of New-York, our part of the necessary funds to send them abroad, and sustain them with more ease than I can our part to sustain a less number."

THE TRUE MEASURE OF LIFE.

In the public instructions to Mr. Wilson, the missionary to Africa, Mr. Anderson made these remarks on the apprehension of the unfavorableness of the climate to health:

"Time—what is it? In respect to *matter*, it measures the revolutions of the worlds round their axes and through their orbs. But in respect to *man*, time is the indicator of the number of his thoughts, and feelings, and actions. Time seems long or short to every man, in proportion to the number of these; and so it is. That man lives longest whose intellect

and heart are more instinct with being, and who puts forth the greatest number of actions. And he lives to the best purpose whose thoughts, feelings, and actions tend most to render the gospel effectual to the salvation of men. Whose life is longer, when measured by such a standard, and whose is more desirable, than was that of Brainerd, or Martyn, or Mills; though neither of them saw half the number of days allotted to human existence on earth? How short, too, were the life and ministry of Jesus Christ, and yet, in another and juster view, how long! Not to prolong life to the utmost did he aim; but to accomplish, by sufferings and by death, the object for which he came into the world; and such an object accomplished, swells his short life into quite an infinitude. And the value of an existence on earth is to be enhanced in the same manner as was his. Let the soul be filled with the same grand designs which occupied the attention of the Son of God on earth, and then will thought and feeling; and every moment, fraught with spiritual life, will dilate itself along the scale of immortality: so that we shall have accomplished much for God, and attained to ripe old age, and be in readiness to die, when the sluggish man, of the same number of years, is, as it were, in the very infancy of his being."

THE TRUE SPIRIT.

A short time before the late Mr. Cox sailed for Africa, he visited the University at Middletown. In conversation with one of the students he said, "If I die in Africa, you must come after me and write my epitaph." To which the other replied, "I will, but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. And we should think this was the spirit and feeling of the meeting on the occasion.—*Dr. Bangs.*

Revival in the Sandwich Islands.—Letters were read at the Monthly Concert in this city on Monday evening, giving an account of an extremely interesting revival at the Sandwich Islands. They were written about a year ago, at which time the revival was still in progress. Among the first indications of it were morning prayer meetings, held by the native members of the church. This was in the spring of 1832. The practice commenced before they heard of the morning prayer meetings held in this country.—*Recorder.*

Miscellaneous.

EDUCATION.

'Tis education forms the common mind:—
Just as the twig is bent, the tree's inclined.

A very true maxim, doubtless, "if a man use it lawfully;" but what think you of bending a willow twig, so as to make it grow into an oak? You know that no such thing can be done; for every seed contains in itself the law of its own future development; and the operation of that law, though it may be variously modified by various external influences, can never be wholly suspended, without the destruction of the individual. It is in that law, which is permanent, and not in particles or masses of matter, which are continually changing, that the identity of the individual resides; so that, if the law ceases to bear rule, the identity of the individual is destroyed. In that law, too, and not in forces acting on the individual from without, resides the power of growth and of continued organization; and if the operation of that law be suspended, the very substance of that individual falls under the supreme dominion of the laws which are common to all substances of that

kind, and these tear down its structure and terminate its individual existence: for example, as soon as *life* terminates in a human body, the laws of chemistry begin to reduce it to its original elements.

The idea of an oak and the idea of a willow are not the same idea. Each has something peculiar to itself, which the other has not. So, too, the idea of an animal and the idea of a vegetable are not the same; nor of a monkey and of a man. We do not mean that a man is clothed or fed or lodged as a monkey is not; but that he has certain *essential attributes*, the possession of which makes him a man and not a monkey. So, too, the idea of George Washington and that of Israel Putnam are not the same.—Each was, perhaps, equally eminent in his own way; but each had certain essential qualities which made him *that man*, and not the other.

Look into your own family. Consider your own children, or brothers and sisters, or others whom you have well known from infancy. You will see that each is distinguished from every other by certain peculiar traits, which are not derived from education, or from any influence of circumstances, but which belong to the original structure of the individual's mind, any of which form the ground-work of that individual's character.—You will find that the internal force, by which each one moves onward in the career of mental growth and development, has something peculiar in it, which modifies the operation of all external influences. Each *uses*, in his own way, all the influences which act upon him, and no one is merely the passive subject of those influences. The same substances, drawn up from the same earth, are made into willow or oak, according to the character of the plant which uses them.

We know that Johnson tells of some one, who was made a poet by a volume of Spencer's Fairy Queen, which lay in his mother's window; but how many windows has that poem occupied, without producing any such effect? And with how much certainty could a mother calculate on making a poet of her son, by using the same means? Just as well might Johnson have attributed that poet's appetite for food, to the accidental appearance of a cake of gingerbread in the nursery. Had not the appetite been there originally, Spencer's poem might have laid in the window till this time, without making a poet of the boy. In truth, the poem was only the occasion, on which that mind took certain flights for which it was naturally fitted, and which it would have found some other occasion to take, had Spencer never lived.

In short, we believe that God, in giving existence to each individual, has a definite idea of that individual, both as to body and mind, which is different from the idea of any other individual; that this idea constitutes the law, by the observance of which that individual must attain to the highest state of perfection for which he is capable; that, in this way, each individual is, or may be, very fit for something, instead of all persons being equally fit for every thing, and no one very fit for anything; that this internal law will fight against external influences with an amazing force and pertinacity, so that the individual will be himself, and not somebody else, or nobody in particular, in spite of them; or rather, it will subject external influences to its own control, and use them for its own purposes, thus making the means which are used for destroying personal identity into the means of developing and perfecting it; that success in education does not consist in making all alike, but in cultivating and bringing to perfection the peculiar excellencies of which each one is capable; and, in fine, that there is more mischievous nonsense afloat in society on the omnipotence of education, than on almost any other subject. We do not believe that the importance of education is overrated; but we believe that educators are required and

expected to accomplish many things, which are neither desirable nor possible, and that they are often rendered unhappy, and filled with gloomy forebodings, because nature kindly thwarts them in attempts which, if successful would do immense mischief.

Those who wish to follow out this train of thoughts, and to understand it in all its bearings and applications, will do well to think upon it themselves, thoroughly and without delay, and, if they think out any thing important, lay it before the public; for it is very doubtful what we shall do or can do about giving the subject a complete investigation.—*Vermont Chronicle*.

INTELLECT OF NEGROES.

It is a very common opinion that the native intellect of blacks is inferior to that of whites. On this point, the testimony of Rev. Dr. Philip, who has resided for fourteen years in South Africa, as a missionary to the Hottentots and other native tribes, is at least entitled to respectful consideration. He says:

So far as my observations extend, it appears to me that the natural capacity of the African is nothing inferior to that of the European. At our schools, the children of Hottentots, of Bushmen, of Caffers, and Bechuannas, are in no respect behind the children of Europeans; and the people at our missionary stations are in many instances superior in intelligence to those who look down upon them as belonging to an inferior caste. The natives beyond the colony live in a world of their own, and they know little of our world, but we know less of theirs than they do of ours. In point of abilities and good feelings, I consider the Caffers on the borders of the colony as most decidedly superior to that portion of the refuse of English society that find their way to this country. I have never seen any thing in civilized society like the faculty those people have in discerning the spirit and character of men. When Englishmen go among them, they will discover more of their visitors in a few minutes than some of their own countrymen may have been able to find out in them by an acquaintance of years. We have at this moment a young Caffer Chief at one of our missionary stations, who is vindicating the character of his countrymen, and exposing the cruelty and injustice with which they have been treated in our public journals, with an ability superior to that of any of his numerous and virulent assailants within the colony. Contemplated through the medium of their own superstitions, or that of their general condition, we might hastily pronounce them to be inferior to the white race; but on those points they lose nothing by a comparison with our own European ancestors.

The same gentleman holds the following language in reference to the Colony at Liberia.

I say nothing of the advantages America may gain from the new colony of Liberia, or of the advantages the people of color may gain from becoming citizens of this new country. I leave such questions to be settled by the citizens of the United States, who are by their local knowledge better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies conducted on Christian principles, might be the means under the divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa must have in it the seminal principles of good government; and no better plan can be devised for laying the foundation of Christian governments than that which this new settlement presents. Properly conducted your new colony may become an extensive empire, which may be the means of seeding the blessings of civilization and peace over a vast portion of this divided and distracted continent. From some hints I have seen in some of the English papers, I perceive that you will have some difficulties to encounter in the prosecution of your present plan. It is the fate of every good plan for the melioration of the human race to be opposed, particularly at its commencement; and the virulence of the opposition is generally in proportion to the excellence of the plan proposed. But we have this to encourage us in our endeavors to persevere in the pursuit of a good object, that it must in the end triumph.

HORRIBLE!—The New York Journal of Commerce states that a woman was lately seen lying in the street in that city, *dead drunk*, with an infant at her breast, which, unconscious of degradation, was partaking of nature's bounty.

"I HAVE SENT FOR HELP."

[Furnished by a Pastor.]

Some men spend life apparently without serious consideration, neglecting the sanctuary, averse to the truth, perhaps profane, and abusers of the Sabbath; and when thrown on the bed of death, then, in fear and consternation, they send for a minister, to come and assist them to do, in a few fleeting hours, the work which requires a whole life. E. H. was one of these. He was a farmer, in good circumstances, and lived in one of the towns of Connecticut, where the Gospel had long been faithfully preached. He had seen two or three revivals of religion. Almost every day of the week he was near the Meeting house, at a place where, with others, he could talk and laugh away time; but in the Meeting house, I do not recollect ever to have seen E. H., except on one funeral occasion. In short he seemed to live as tho' he had no soul to save, and no God to serve; as though Heaven were a fiction, and hell a bugbear.

In the winter of 1807, about the seventieth year of his age, he was attacked with pleurisy. It soon became evident that he was going down to the grave. The minister of the place was called to see him, at his request. On his arrival, making some remark indicating that he thought himself near the close of his life, he said, "I have sent for help." "My dear sir," said the minister, "how can I help you?" All that a mortal man could do for a dying man, by counsel and prayers, was done. But the progress of his disease was rapid; and in a few hours after he "sent for help," the thoughtless, jocular, profane, Sabbath-wasting E. H. was gone to eternity, without a ray of hope having shined upon the darkness of his departing soul.

Pastor's Journal.

IMPORTANT INQUIRY.

A highly respectable and useful brother in the ministry requests us to propose the following inquiry respecting church discipline; it originates in existing facts.

Is a member of a church liable to ecclesiastical censure for refusing to receive the bread and wine in communion, at the hands of a deacon who sells ardent spirits?

A dispassionate answer to this inquiry is requested, and that it may be given soon.

The above is from the Hartford Christian Secretary, a highly respectable religious journal, of the Baptist order. And, if we look into the word of God, we shall find testimony to the point. The Almighty has said, (and no Christian should doubt his word,) "Ye cannot serve God and Mammon." Then we have the question reduced to this: Shall the church require its members to receive the emblems of Christ's body and blood at the hand of a servant of Mammon? For there is not a more effectual servant of the enemy of souls, on earth, than the man who professes Christianity and sells the soul destroying poison. We therefore give it as our opinion, founded on a prayerful study of God's word—and a careful investigation into the nature and effect of rum selling—that he who presents the emblems of misery and damnation to the worshippers of Bacchus, is not a fit person to bear the emblems of life and salvation to the worshippers of the true God. And, in our opinion, a church would be "liable to ecclesiastical censure," if they permitted such a person to profane so sacred and holy an ordinance.

—*Journal of Temperance.*

NO REVIVALS.

The New Hampshire Observer says, "The low state of religion in our churches is a fact too obvious and too appalling to be overlooked; and it has indeed become a theme of general lamentation."

The Baptist Register of the same State, says, "It is truly afflicting to learn from every quarter of the State, among churches of all denominations, that the state of religious feeling is low. We learn that the reports made at the late meeting of the congregational association holden at Keene, show that the account from every church was 'religion is low,'—'no special attention'—so it is with our churches throughout the State. One account is given in every church and in every town."

The Rochester Observer says:—
We have heard of very few revivals in western New York the last three months. Still we have means of knowing that in some of our churches Christians begin to awake and pray for a revival.

The Western Recorder says:—
The narrative of the state of religion within the bounds of the synod of Utica, exhibits such a picture of our moral desolations, as ought to be felt by the friends of Zion.

DISPUTE AVOIDED.—The late Rev. Dr. Waugh was once conversing with a brother minister on the evils arising from religious slander, and the passage was referred to of Michael the archangel disputing with the devil about the body of Moses, and who brought not a railing accusation. The doctor asked, "and dinna ye ken why he did not rail?" "No," was the reply: "Why" rejoined the doctor, "he had two good reasons for declining it:—in the first place he had not been so much used to it as the devil; and in the second, he knew that if they began, the devil would be sure to have the last word."

THE MOTHER.—Bishop Doane, in his sermon on the death of Rev. Dr. Wharton, says of him, "He is to be added, on his own testimony, to the host of great and good men who have owed their greatness and their goodness, under God, to a mother's precepts, piety, and prayers. 'Many of her parental precepts and tender caresses,' he says, in a little sketch of his first fifteen years, 'are still fresh in my memory, and frequently present her dear image to my mind.'"

Until 85 years of age, "he was accustomed to speak of those benefits with the fervor and susceptibility of youth."

Rochester, N. Y. with upwards of 12,000 inhabitants, has granted no license to sell ardent spirits this year. As might be expected in so large a place on the first removal of so great a source of vice, some few undertook to sell without license. The people at first paid but little attention to this; but the public officers were vigilant to their duty. On the night of the 10th inst. as they had entered a grocery where liquor was sold, Russell Dickerson, a constable was murdered! This outrageous crime awakened the citizens—they held a very numerous meeting, and unanimously resolved to break up all grogshops in the place; and appointed a committee of vigilance of 20 in each ward, to carry the same into effect.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 19, 1833.

WHAT CAN I DO FOR THE CONVERSION OF THE WORLD?

This is a question of weighty import, and one which every Christian wishes to have answered in such a way as to make his duty plain and practicable. What can I do? How can I make my efforts most effective? Where shall I begin? What plan shall I adopt? These, and similar questions, are agitating honest minds continually, and we hardly know of any better service that could be rendered to the church, than for such an exhibition of Christian duty to be made, as would make every one see and feel, how important his own individual efforts are, and how efficient they may be made, in reducing this world to the reign of holiness.

Locke, in his "Conduct of the Understanding," has this remark: "*I take the liberty to repeat, that in learning any thing, as little should be proposed to the mind at once as possible.*" And here, in our view, lies the secret of Christian attainments and Christian usefulness; to do one thing at a time, and throw all our energies into it. How does the philosopher attain to the summit of human wisdom? By beginning at his A, B, C, and making gradual progress. How did Washington deliver his country from a foreign yoke? Not, surely, by aiming at one blow, to subdue the British empire. How vain had been such an attempt! But by seizing particular and small (but numerous) opportunities which Providence threw in his way, for troubling his enemies, and gaining advantages over them.—Again; how did Edwards and Brainerd make such attainments in holiness, and come to send forth such an influence over the church? They did not grasp at the mighty objects which they have accomplished. They longed and prayed, indeed, and lived too, for the conversion of the world; but they confined their labors to a limited sphere, and did with their might what their hands found to do in the particular circle where God had placed them. They did their work faithfully. They had an object small enough for them to master, and large enough at the same time to employ all their faculties; and thus Brainerd at Crosswicksung, and Edwards among the Stockbridge Indians, performed labors which have sent forth an influence over the globe. How little thought these great and holy men, of the sublime achievements which God would make them instrumental of accomplishing! And how entirely have the results of their labors depended on their confining themselves to a particular sphere, and doing faithfully the particular work which they attempted! We might go on with a catalogue of all the eminent men who have adorned the church in all ages, and show how it is to the same principle that the world is indebted for their hallowed influence. Look at Paul himself, the chiefest of all the apostles. See him agonizing for the conversion of the world, by giving his undivided attention to particular objects. See with what minuteness he enters in to the concerns and difficulties of the churches; how assiduous his exertions are, lest any individual, or any branch of the body of Christ should be corrupted; see his affectionate earnestness in cases of discipline, heresy and schism; and how, while the care of all the churches is resting upon him, and the conversion of the Gentile world is in a measure entrusted to his charge, he labors with his own hands for his own support, at the trade of a tent-maker, lest his example should be construed in favor of indolence, or to the prejudice of his apostleship.—The whole life of Paul, indeed, affords examples of the point we wish to establish, and shows the perfect compatibility between entertaining the largest views, and giving our attention and efforts to particular objects. See the Apostle in his epistles. How little does he appear to have thought or known,

while writing from a Roman prison to comfort and strengthen the weak and persecuted churches which he had established, how many ages of the church he was contributing to edify, and what an important agency he was exerting in reducing all nations and generations to the obedience of faith. He is intent on one particular thing, and while the glories of redemption are revolving in the orbit of his vast imagination, and the condition, of a perishing world lies heavy on his mind, he gives his entire attention, for the time being, to the comfort and edification of a few believers, without apparently, (in most of his epistles,) having any idea that his writings would extend beyond the churches to which they were addressed, and much more, that they would be bound up in the same volume, and make a part of the Holy Scriptures.

And yet it is this very thing—this particularity of aim in the writings of Paul, which constitutes their practical value, and makes them universally adapted to the wants of the church. The epistle to Philemon, for example, that inimitable piece of epistolary writing, could never have been written even by Paul himself, if he had set down to the leisurely task of producing such a model for the benefit of the world. It was necessary that the particular circumstances which elicited the epistles should have existed, and that the Apostle should have thrown his whole soul into the subject, as though this, for the time being, were (as in truth it was,) his great and only duty.

But not to enlarge. When we look at the millions of the heathen world, and consider how vastly they outnumber the army of the faithful—how deep and dreadful their superstitions are, and how tremendous the obstacles against their removal, we are sometimes ready to sit down disheartened at the prospect, and give over the conversion of the world as a hopeless and vain undertaking. A hundred millions of Mahometans, 180 millions of the Romish and Greek churches, 4 million Jews, and 405 millions of Pagan idolaters, are large sounding numbers, and well calculated to discourage those whose eyes are not opened, like Gehazi's to see the invisible army, and who remember not that the heathen are pledged to the Son for his inheritance.

But the history of the church affords ample encouragement. When Luther's voice shook the Vatican, the thickest darkness of Papal superstition brooded over Europe. When Paul was taken prisoner to Rome, the mistress of the world knew no religion but heathenism, and nothing of Christians but as a "sect every where spoken against." But "truth is mighty and will prevail." Before its power, Papal darkness was dissipated, and gospel freedom beamed upon the nations. Before it Pagan Rome trembled, and in less than two centuries and a half from Paul's imprisonment, Christianity is the acknowledged religion of the Roman empire. Such examples in the history of the church, God holds out for our encouragement, and we do well to improve them as such; but still our duty lies on a smaller scale, and it is only by attending to individual conversions, that the world is to be converted.

Next week we purpose to continue the subject, and we wish some correspondent who has leisure would follow it up.

COPY RIGHT.

The publishers of the "Spirit of the Age and Journal of Humanity," published a little tract not long since, entitled "My Mother's Gold Ring," (copy right secured,) designed to aid the cause of temperance. The Editors of the Lowell Observer published the tract in their paper, not observing the certificate of copy right, till the article was in type; and immediately the publishers of the Journal of Humanity come out with an ill-natured article, stating that they "have commenced legal proceedings against the publishers of the Observer, and shall adopt the same course in relation to others who may infringe upon their rights." The Editors of the Observer offered to make compensation, but the Journal replies, "The evil must first be measured before we can measure the con-

persecution. *The extent of the mischief remains to be ascertained;* and then gives as a reason for being unwilling to settle it without going to law, that "we have printed about 12,000 copies in a few weeks—have numerous calls which we have not been able to supply, and have refused an application from Albany to print 100,000 copies for gratuitous distribution."

We could hardly have believed that such were the facts, if we had not taken them from the Journal itself. We are ever in favor of protecting the rights of publishers, but such a case as this requires no comment, and we hope that a little reflection will bring the conflicting publishers to a reconciliation. It ought to be understood, that the Journal of Humanity is not now the organ of the American Temperance Society.

TEMPERANCE ALMANAC.

Messrs. Durrie & Peck of this city, have issued another Temperance Almanac for the year 1834. It contains also, like the one published last year, a number of *Temperate and Intemperate Facts and Anecdotes*. Two ludicrous scenes are illustrated by wood cuts, one of which exhibits a *gentle drunkard* who having fallen from his horse, attempted to mount again, but by mistake got astride a stone wall, where he was found "kicking and spurring most furiously," cursing his stupid horse for not moving forward.

The other engraving gives a full view of the *beastly man* who on returning one evening from the dram shop, in his usual state of intoxication, attempted to enter a small tenement occupied by the swine, mistaking it for his own dwelling. The door being open he stumbled over the threshold, and fell at full length into the trough from which the four legged family were eating their supper. Astonished at the untimely intrusion, the more rational hogs with one accord retreated to the further extremity of the pen; and the two legged *beast*, supposing himself to have fallen into his own bed, quietly resigned himself to the arms of Morpheus. After the first fright had subsided, the grunters ventured to reconnoiter the premises, and began by cautiously smelling of their unwelcome visitor. Finding no signs of life they grew bolder and amused themselves by rooting around him, and by their snouts turning him over again. This salutary exercise had the effect partially to restore suspended animation in the sleeper, who being half awakened from his sound slumbers, and imagining himself under the care of his affectionate spouse, exclaimed, "Wife, do leave off tucking up, and come along to bed."

THE VOICE OF THE HEATHEN.

"Give us your Scriptures, which you say God gave for the instruction of all men, and we will receive and read them. We wish to know what God has spoken; we care not for what man says!"

Such is the language of "several Bramins" to the Rev. Mr. Stone at Bombay. They wanted "not the books made by the *Fédres*," but the Holy Scriptures.

"Dear Brother, [says Mr. S.] what does this state of feeling indicate? Does it not indicate that the Spirit of the Lord is invisibly directing the minds of the people to the proper source for divine instruction? And does it not intimate the course to be pursued by those who are sent forth to give them Christian instruction? viz. to give them the pure word of God, and to explain and enforce its truths? I have for some time been of the opinion, that many of us have relied more on human than divine means for converting the heathen. You understand me, there has been more dependance on tracts, than on the word of God, and the simple and affectionate preaching of the Gospel. The demand for the Scriptures is increasing, but we have none to give them."

Such indications among the Asiatic nations are too plain and numerous to be misunderstood, and show that the Lord is opening a way for his word into the hearts of the heathen. The Rev. Dr. Philip, of South Africa, relates an account of a certain tribe which had never been visited by a missionary but

had heard of Dr. Philip and the missionary stations among a neighboring tribe, and the chief set out on a journey to find Dr. P. taking with him a *thousand head of cattle to purchase a missionary!* This chief was unfortunate in his undertaking; for "his old enemies, the Korannas, met him on the road and robbed him of his cattle." Dr. P. knew not exactly what his motives were in wanting a missionary, but the gentleman who related the fact to him, (and whose veracity is not questioned by Dr. P.) stated that the chief entreated him very much to procure a missionary, and added that if he did not send him one the next time he came to see him, he would detain him, and make him his missionary.

Dr. P. says, that during a journey into the interior among the missionary stations, he had people come four or five days journey to request him to send them missionaries, and on one occasion he met with a tribe of Korannas, who had been waiting three weeks on the road by which he was to pass, for the same purpose.

"When they understood I could not then send them a missionary, they requested me to send them an instructed native from one of the missionary stations; that by his superior advantages they might be secured against the frauds and impositions practised upon them from the colony. Inquiring as to the office or station such a person would be called by them to fill, they replied that they would make him a chief. On the ground that their chieftainships were hereditary, and descended from father to son, I asked them how they could raise a person of no family to that rank. Their answer was curious and amusing.—To get over this difficulty they proposed that the stranger should be married to a daughter of their chief.—According to their usages, it appeared that a connection with one of their great families conferred the rank of a son upon a son-in-law; and it was very gravely added, that by this means and the approbation of the counsellors and the people, the stranger would have a preference granted to him above any other of the chief's family.

"We cannot suppose for a moment that this desire to have missionaries among the savage and barbarous tribes of South Africa arises from any sympathy which they can have with us in the great end of our missionary labors, the conversion of the heathen to God, and the salvation of their souls. This would suppose a state of society among the ignorant heathen of which we have hitherto had no example in the history of the human race. But it shows that the missionaries, wherever they may settle, impart certain advantages to those among whom they labor, that those around them can appreciate; and for this reason, among others, they become valuable auxiliaries to us, inasmuch as they soften down the prejudices of the heathen against the truth and doctrines of Christianity, and procure for us a favorable reception and hearing.

Dr. Philip further states, as the result of his observation, that the natural capacity of the African is nothing inferior to the European. Speaking of the Caffers, on the borders of Cape Town, he says:

"I have never seen any thing in civilized society like the faculty those people have in discerning the spirit and character of men.

"Contemplated through the medium of their own superstitions, or that of their general condition, we might hastily pronounce them to be inferior to the white race; but on those points they lose nothing by a comparison with our own European ancestors."

These are important facts, and calculated to awaken our efforts in the cause of missions.

TEMPERANCE ANECDOTE.—A distiller in one of our cities, remarking that he was about to paint his distillery, inquired of the President of a Temperance Society, what color he should paint it? "*Paint it with the blood of your victims,*" was the reply. How many distillers might keep their establishments painted of the deepest crimson, were the victims of intemperance, whom they send annually to eternity, to leave as a legacy, their blood for this purpose!—*Com.*

AMERICAN COLONIZATION SOCIETY.

The New York Observer gives an account of an interesting meeting in New York of the friends of the Colonization Society, from which we make a few extracts. We rejoice that we are not found among the opposers of a cause that is approved and advocated by such men as Rev. President Duer, Rev. Dr. Mc Cartee, Rev. Dr. Hawkes, Chancellor Walworth, D. B. Ogden, Hon. T. Frelinghuysen, Hugh Maxwell, Esq., and a host of others like them. We hope never to pin our faith on another's sleeve; but are we not bound to regard the opinions of men of such character for piety, intelligence, and virtue, rather than the misrepresentations of one who has forfeited all claim to our confidence by abusing and defaming in a foreign land, those of his countrymen who are conscientiously engaged in one of the most benevolent enterprises in the world.

The following resolutions were proposed and adopted:

Moved by Chancellor Walworth and seconded by D. B. Ogden, Esq.

1. Resolved, That in the judgment of this meeting the principles and measures of the American Colonization Society are favorable to the union and happiness of our country, as well as conducive to the relief and improvement of the African race.

Moved by Rev. Dr. Hawkes, and seconded by John Bolton, Esq.

2. Resolved, That the establishment of Christian Colonies of free men of color on the African coast, promises the largest and most enduring benefits to Africa, and to the general cause of humanity and religion.

Moved by Hon. Theodore Frelinghuysen, and seconded by Mr. Samuel Ward.

3. Resolved, That at the present crisis, the friends of the American Colonization Society are urged by the most weighty considerations, to explain its views, make known its success, and aid its resources.

Moved by Hugh Maxwell, Esq. and seconded by John Duer.

4. Resolved, That a subscription be now opened with a view of raising \$20,000 or more in this city and state, to aid the objects of the American Colonization Society; and that the Managers of that society be requested, as soon as practicable, to establish at Cape Mount, or on some other portion of the Liberian Territory, a settlement to bear the name of New-York.

Moved by the Rev. President Duer, of Columbia College, and seconded by P. Perit, Esq.

5. Resolved, That a committee be appointed to devise and execute such measures as they may deem expedient to carry into speedy and complete effect the object of this meeting.

Moved by Rev. Dr. Mc Cartee.

6. Resolved, As the sense of this meeting, that one of the most interesting features of the colony at Liberia, is its being instrumental in the introduction of the Gospel into Africa, and, that, sustained as it is by the efforts of a Christian community, a fundamental principle in the management of its affairs, and especially of its internal police, should ever be the recognition and influence of the Christian religion.

7. Resolved, That the proceedings of this meeting, signed by the Chairman and Secretaries, be published in the papers of this city, and that the speeches of the gentlemen who have addressed the audience be requested for publication, under the direction of the committee just appointed.

The following gentlemen constituted the committee under the 5th resolution:

Eliaba Tibbitts	Gurdon Buck
Dr. Samuel Akerly	Nathaniel Weed
G. P. Disosway	Charles H. Russell
Moses Allen	H. Booraem
Jasper Corning	Wm. A. Duer
Wm. B. Crosby	M. C. Vauschaick
George Griswold	T. D. Doremus
John J. Bailey	J. B. Varnum
Dr. J. M. Reese	David Leo
Robert Gray	B. L. Woolley
John W. Leavitt	James McCall
John P. Stagg	Wm. Couch
John R. Peters	Abijah Fisher
Charles Oakly	Pelotiah Perit
Joseph Kernonchan	Fred'k A. Tracy

Isaac S. Hone

R. T. Haines

Francis Olmsted

(Signed)

Wm. Bird,

Geo. Griswold.

Secretaries.

Dennis Davenport

James Boorman

Samuel Ward

Gideon Lee, Chairman.

The amount of contributions and subscriptions ascertained at the close of the meeting was \$3,406.

ADDRESSES.

The Rev. Mr. Gurley, Secretary of the American Colonization Society rose and said nearly as follows: "The presence of so large a portion of the wealth, intelligence, and respectability of this city proves that the cause which we have assembled to consider is deemed one of no ordinary importance. This whole community is moved by one impulse in regard to it.

The Colonization Society rests upon such broad, high and unexceptionable grounds of humanity towards the whole colored race, that benevolent men of all varieties of religious and political opinion, and from every State of the Union, might unite in its support, with a conviction that they were acting equally in harmony with the general welfare of our country and the advancement of the best interests of Africa and the world. The simple plan of the society (to colonize with their own consent free men of color) elevated above all conflicting and agitating questions in regard to slavery, promised to effect all the good, and to be attended with none of the evils, connected with any other scheme, proposed as a remedy for this unfortunate but deep seated and widely extended system.

There were three principles, active and strong in the minds of all civilized and Christian men, to which he looked for the triumph of this cause. First that of association. It is this which makes things trivial open to the mind the vast and glorious worlds of thought and sentiment; which makes the withered flower admonish us, and objects in themselves worthless, instruct us and awake up the soul to grasp at priceless and everlasting treasures. Every emigrant on his way, every ship that sails for Africa, every letter from that land, every newspaper notice of the Society or Liberia, excites thought and reflection in regard to the condition and prospects of the African race. The second principle is sympathy. Feeling succeeds thought. Sentiment springs from knowledge. But it cannot exist inactive. It has electrical speed and power. Touch the individual mind with its influence, and thousands may soon feel its warmth and be moved as by an invisible, he had almost said an omnipotent spirit. The third principle is a love of true glory. If it be glorious to stand before the world a free and independent people; if it be glorious to be extending our influence, enlarging our resources, every where building up our institutions and showing forth our greatness, — will it be less glorious to redeem another continent, to which we are related only by humanity, to redress the wrongs of a most afflicted people, to civilize millions of barbarians, to extend over them the dominion of equal laws and of the religion of Christ.

Chancellor Walworth submitted the first resolution, and expressed himself in favor of the emancipation of the unfortunate children of Africa from the bondage to which, to the disgrace of all christian nations, they have so long been subjected. The emancipation, however, to which he referred was not that unconstitutional and dangerous emancipation contemplated by a few visionary enthusiasts, and a still fewer number of reckless incendiaries among us, which cannot be effected without violating the rights of property secured by that constitution which we have sworn to support. Not that emancipation which would arm one part of the Union against another, and light up the flame of civil war in this now happy land. Not that immediate and unconditional emancipation, which, if it could be effected even with the consent of our southern brethren, would not better the actual or moral condition of its subjects, and the inevitable results of which must be a war of extermination against this unfortunate race in that section of the country. On the contrary, the system of emancipation contemplated by the resolution which he advocated, is one which enables the southern philanthropist to free his slaves, and at the same time to place them in a situation where they may in reality enjoy the full benefit of their freedom, instead of being left among us a wretched and degraded race, with nothing of freedom but the name. He would not attempt to speak of the effect upon Africa herself of our extensive and enlightened colony of her own children planted upon her shores, and extending the lights of civilization and christianity, even to her darkest recesses. But he would urge this system of colonization as the only rational plan which has yet been suggested for relieving our southern brethren from the curse of slavery, by enabling them to introduce a gradual and prospective course of emancipation. We

are in great error, he said, if we suppose the enlightened portion of our southern brethren are in reality in favor of the continuance of negro slavery. Many feel, even more deeply than we can feel, that it lies like an incubus upon that otherwise fair and fertile section of our country, crippling all its energies and paralyzing all its exertions for a successful competition with the free labor of the north. Point them therefore to any rational and practical means of relief, and they who alone have the constitutional right to act on the subject of emancipation, the people of the South themselves, will gladly adopt those means to relieve themselves from this heavy burthen, which the cupidity of our ancestors and of the mother country cast upon them. The project of colonizing the people of color upon the shores of that country from whence their ancestors were stolen, where they may enjoy the benefits of equal rights and the blessings of moral and religious culture, appear to hold out a rational prospect of such relief. So long as they remain with us, whether as actual slaves or nominal freemen, they will be esteemed and treated as an inferior and degraded race. He did not apologize for this prejudice against the people of color, but thought it too deeply fixed to be overcome. "The consequence," he said, "of having any portion of our population in a degraded state is, that such portion is comparatively vicious. Let me not here be supposed to detract from the merits of a few of this class among us who have risen above their situation, and made themselves respectable in despite of our prejudices against them. These are exceptions to a general rule. These are men, who, if colonized on the coast of Africa, or any other place beyond the reach of these prejudices, where their merits could be known and duly appreciated, and where they could have a fair chance of competition, would rise to the situations of legislators and rulers of the people. These are indeed the men on whom we must in a great measure depend for aid, and who must actually locate themselves with their brethren in that land where the man of color can alone enjoy real freedom, if they wish to promote the welfare and happiness of their suffering race."

D. B. Ogden, Esq. observed: "One of the most important, difficult, and delicate subjects before the American people, and which becomes day by day more serious and pressing, is the situation of the colored population in the Southern states and the condition of the free blacks within our borders. We cannot close our eyes any longer to the vast magnitude of this question; the time is come when we must meet it. The object of the American Colonization Society, if he rightly understood it, is to provide the means of transplanting the free colored people of the United States to the land of their fathers, to institute schools for purposes of education, and to secure resources for the religious enlightenment of the whole African race. Believing these to be the objects of this society, he most heartily seconded the resolution. He considered the principles and measures of the Colonization Society favorable to the union and happiness of our country, as well as to the relief and improvement of the whole African people, while he entered his solemn protest against the attempts which have recently been made in this section of the country in a very different spirit to agitate the question of the immediate emancipation of slaves at the south."

The Rev. Dr. Hawkes offered the third resolution, and said, that with regard to the political bearings of the Institution he had little to say. His duty as a minister of religion was to pray to God for the prosperity of his country and to render obedience to its laws. The two grounds upon which he deemed the society entitled to patronage were those of religion and humanity. Let us look at some of the facts in the history of this institution. On Cape Montserado, the very spot now occupied by the principal settlement in the colony, only as long ago as 1822 (the year in which the colony was founded) stood an altar dedicated to the devil, and around it were celebrated the odious rites of heathenism. Since that time six christian villages had risen, six churches had been erected, and a population of more than three thousand souls had been placed in freedom on the territories of the colony; a line of coast of more than 150 miles had been brought under civilized law, and not less than twenty colored ministers of the gospel had been permitted to engage in their duties as religious teachers in this interesting community. It might be said that these men were very deficient in their qualifications for their great work, yet several of them had been sent out, by respectable societies, and after due preparation, and one had for many months administered as general superintendent all the affairs of the colony. But even if little or nothing had yet been effected for the cause of religion there, American Christians were bound to sustain that Colony as opening a wide and most flourishing field for missionary enterprise. Providence has conferred upon the American peo-

ple peculiar advantages for prosecuting African missions on a large scale. Africa must be civilized and christianized by the return of her own children. If we then will not send to her the Gospel, who will or who can. He had sometimes thought that God had designed to exhibit his wisdom in bringing good out of the evils endured by Africa, and to send back the children of bondage to bear the rich and enduring blessings of truth and liberty and religion, to the lands of their fathers.

The society was also entitled to patronage on account of the humanity of its enterprise. The stars and stripes of the Union now waved over Cape Montserado, and not a slave dared approach that spot, rescued from the territories of the destroyer. There was at least one spot on the coast of Africa sacred to freedom and happiness.

Dr. Hawkes concluded by some very appropriate and impressive remarks on the importance of prosecuting efforts in behalf of the colored race in such a spirit and by such measures as would not expose to danger the peace and welfare of any section of the Union.

The Hon. Mr. Frelinghuysen, of New Jersey, offered the fourth resolution. He said that the scheme of the American Colonization Society had been devised by men of eminent wisdom and piety, after deep reflection: it had been consecrated by prayer. The venerable Finley had long considered it in his closet, before he ventured to make known his views to the public, and it was finally adopted as promising more for the benefit of the African race than any other plan which could be devised.

Mr. F. expressed deep regret at having observed a protest against this institution from some respectable men in England. He venerated the name of Wilberforce. He could not find it in his heart to utter a word of censure against this illustrious philanthropist, and certainly he would not allude to him now, since it had pleased God to take him to himself, but with heartfelt respect and affection. But he felt mortified to think that an American citizen had so misrepresented his country and her institutions to the people of England as to lead such a man as Wilberforce to enter his protest against a plan so benevolent and unexceptionable as that of the American Colonization Society.

It is impossible for us to give even an outline of the speech of Mr. Frelinghuysen at this time, but it is our purpose, if we can procure it, to publish it entire hereafter.

Hugh Maxwell, Esq. on introducing the 5th resolution, made a brief but appropriate speech, urging the necessity of immediate and earnest efforts to increase the resources of the society.

Robert S. Finley, Esq. agent of the New York Colonization Society, seconded the 5th resolution, and said, that it might be interesting to the audience to know, that the ship *Jupiter* had just been chartered, and was immediately to proceed to Norfolk, there to receive emigrants for Liberia, and that so much of the fund now to be raised as should be necessary, would be applied to defray the expenses of this expedition. Many who would embark in this vessel, (and it was hoped there would be one hundred,) were liberated slaves offered by Virginia masters to be carried with their own consent to Africa. Mr. Finley then spoke of the proposed establishment at Cape Mount, of the anxiety felt by the natives for religious instruction, of the importance of introducing into all settlements founded on the African coast, the principles of temperance and peace, and concluded by an eloquent appeal in favor of an effort designed to found a settlement to be named *New York*, on the coast of Africa, to stand a perpetual monument of the liberality of our city.

President Duer expressed his gratification at this evident triumph of the Colonization cause in this city. He had been acquainted with the difficulties which it had encountered here, but had never doubted its claims to that patronage which he now trusted it would receive.

The Rev. Dr. McCarty offered the sixth resolution, and said that the fact that religion was essential to the preservation of liberty, was a truth that few would be disposed to deny. We send our emigrants to Africa as freemen; let us also send with them that which will prevent their ever becoming slaves. He recollected that a foreigner was once riding with a venerable minister of the gospel through the valley of the Connecticut. He expressed surprise at the beauty of the country and the evidence of universal prosperity. The clergyman pointing towards a valley, remarked: "Do you see that spire among the trees?" "Yes." "Well there is a church. Do you see that small neat building near by?" "Yes." "That is a school-house; and it is to the school house and the church that we are indebted for all our prosperity."

The subscription and collection taken up at the close of the meeting amounted to \$3,400.

Temperance Reform.

PERIODICAL CIRCULAR OF THE AMERICAN TEMPERANCE SOCIETY.

Dear Sir,—Our Sixth Annual Report is this day published, and we respectfully invite your attention, and that of the community with which you are connected, to it, and also to the Fourth and Fifth Report of the American Temperance Society, new editions of the latter having been reprinted. They are constructed, not on the plan of being annual or temporary reports, detailing only local operations, but on the plan of being *general and permanent documents*, exhibiting great principles, and embodying facts of permanent interest, and of high importance in all ages and all countries. They are stereotyped and contain about 120 pages each. We are especially desirous that a copy should be possessed by every family; and had we the means, we should give to them a gratuitous and universal circulation: that every child might understand the nature and effects of ardent spirits, and the benefits which, should all cease to drink it, would result to our country and the world. But as we have not the means of doing this, the publications are sold at 25 cents a copy, \$2.25 per dozen, and \$18.67 per hundred: and may be had in any quantity of Seth Bliss, No. 5, Cornhill, and Perkins & Marvin, No. 114 Washington street, Boston; John P. Haven, No. 158, and Loring D. Dewey, No. 129, Nassau street, New York; French & Perkins, No. 159 Chesnut street, Philadelphia; John W. Tilyard, S. Calvert street, Baltimore; Thompson & Homans, Washington City, D. C.; Freeman, Smith & Co. corner of Vine and Fifth street, Cincinnati, and of many other Booksellers throughout the United States. All who wish to become acquainted with this subject will here find ample materials, and those who wish to promote the cause of temperance, will be furnished with means to do it efficaciously and to the best advantage. In many cases, individuals have distributed several hundred copies. In other cases, extracts from them have been read in public meetings and a subscription taken to put a copy into every family in a town or county; and the consequences have been highly beneficial. What is wanted is *information* brought home to the fireside, and the bosom of each individual; and should it be universal, there is reason to believe that it would, with the Divine blessing, do much towards changing the habits of the nation. Says a distinguished civilian, "The truth as it is exhibited in these reports is mighty, and if it were carried home to the hearts and consciences of the whole population, I am sure it would prevail." More than a million and a half of our countrymen have already renounced the use of ardent spirit; the government no longer furnishes it for the army; nor are permits granted to the soldiers to purchase it, or sutlers allowed to sell it to them. A similar change, it is hoped, will soon take place in the navy; and should the use of it be abandoned, one of the principal causes of pauperism and crime, sickness, insanity and death, would be removed; many of the deepest fountains of human sorrow be dried up, and thousands annually saved from an untimely grave. The effect of ardent spirit in producing sickness and death, may be seen by the following statements, viz.: The physicians of Annapolis, Maryland, state that, of 32 persons who died in that city in one year, over 18 years of age, 10, or nearly one third, died of diseases occasioned in the same way. And they say, "When we recollect that even the temperate use, as it is called, of ardent spirit lays the foundation for a numerous train of incurable maladies, we feel justified in expressing the belief, that, were the use of distilled liquors entirely discontinued, the number of deaths, among the male adults, would be diminished one half." Of 91 deaths of adult persons in one year, in New-Ha-

ven, Conn., 32, in the judgment of the Medical Association, were occasioned by strong drink. Of 67 in New Brunswick, New Jersey, more than one third were occasioned in the same way. Of 4294 deaths in Philadelphia, 700, or more than one in seven of the whole number, were, in the opinion of the College of Physicians and Surgeons, occasioned by intemperance. And medical men, extensively, have given it as their opinion, that a similar proportion has been occasioned in the same way in other places.

In Albany, New York, a careful examination was made, by respectable gentlemen, into the cases of those who died of the cholera in that city, during the summer of 1832, over sixteen years of age. The result was examined in detail by nine physicians, members of the Medical Staff attached to the Board of Health in that city, (all who belong to it, except two, who were at that time absent,) and published at their request, under the signature of the Chancellor of the State, and the five distinguished gentlemen who compose the Executive committee of the New York State Temperance Society, and is as follows: Number of deaths, 337; viz. Intemperate, 140; free drinkers 55; moderate drinkers, mostly habitual, 141, strictly temperate, who drink no ardent spirit, 5; members of Temperance Societies, 2;—and when it is recollected that of more than 500 members of Temperance Societies in the city of Albany, only 2, not one in 250, have fallen by that disease which has spread sackcloth over the nations, and has cut off more than one in sixty of the inhabitants of that city, we cannot but believe that the universal dissemination of these facts, and such as are contained in our Reports, would save multitudes of our countrymen from temporal and eternal ruin.

By means of a Circular, the friends of temperance have been invited to meet simultaneously, on the last Tuesday of February, 1834, in every city, town, and village, in this country, and in other countries, to hear addresses; to form Temperance Societies in all places in which there are none; to enlarge as much as possible all that are now formed; to disseminate information, and to take measures to extend the benign influence of the Temperance Reformation throughout the world; and the friends of Temperance in each place are requested, previous to that time, to obtain answers to the following inquiries, viz: What is the population? What number belong to the Temperance Society? How many were added the last year? How many have renounced the traffic in ardent spirit? How many still continue in it, and how many of them are professors of the Christian religion? What quantity is now used, and what is the expense? How many who were intemperate, now use no intoxicating drinks? How many paupers, what is the expense of pauperism, and what proportion of it is occasioned by strong drink? How many criminals were prosecuted the last year, at what expense, and how many of them have, for two years, used no ardent spirit? And they are requested to communicate the above information at the simultaneous meetings; and take all such measures as may be most extensively and permanently useful.

In no way, it is believed, can greater good be done than by putting a copy of our Reports into every family. A single copy handed to a father has been the means of raising him from the depths of vice and wretchedness, to virtue and happiness; restoring him to his family and to society; to hold an elevated and responsible station, and instead of being a curse, to be a blessing to all around him. In what way, for 25 cents, can a greater good be done to mankind. If you, Sir, will use your influence to put a copy into each of the families in your vicinity, you will essentially aid the Committee in the great work in which they are engaged, and perform an important service to the community. The avails of all sold will be devoted to the gratuitous distribution of the

publications, to the dissemination of the facts which they contain, and the promotion of the cause of temperance throughout the world.

Respectfully yours, &c.,

SAMUEL HUBBARD, *Pres. Am. Tem. So.*

JOHN TAPPAN,

GEORGE ODIORNE,

HEMAN LINCOLN,

JUSTIN EDWARDS,

ENOCH HALE, JR.,

Executive Com.

P. S. A copy of the reports in the hand of each legislator and magistrate, will essentially promote the good of the community; and each individual who RECEIVES THIS CIRCULAR is respectfully and earnestly REQUESTED TO COMMUNICATE ITS CONTENTS AS EXTENSIVELY AS POSSIBLE.

Editors of papers and periodicals friendly to the cause of temperance, are requested to insert the above in their publications.

TRUE PRINCIPLES FALSELY APPLIED.—In 1773, it was represented to the Legislature of Massachusetts, that spirit distilled through leaden pipes, was unwholesome, and hurtful. A law was therefore passed that no person should use such pipes, and no artificer make them for the purpose of being used in distilling, under penalty of one hundred pounds. Assay masters who were appointed, were put under oath, to examine and prove to the best of their abilities, all pipes that are used in distilling, and if any one was found to contain alloy of lead or base metal, they were to give notice to the distiller, who was forbidden to use it afterwards, under penalty of one hundred pounds. (Mass. Laws, Vol. II. p. 1001. Boston Ed. 1807.)

Why might they not use leaden pipes, if they were cheaper than others, and by using them they would make more money? Because they were injurious to health, and endanger men's lives. They were therefore forbidden to use them under penalty of one hundred pounds. But what was the injury done to health, and what the loss of human life, by the use of leaden pipes, compared with that occasioned by the sale of ardent spirit? And shall legislators forbid the one, and license the other? Can they continue, after the poisonous nature and destructive effects of ardent spirit are known, to license the sale of it without great guilt? If they do continue to do it, will they not, at the divine tribunal, and ought they not at the bar of public opinion, to be held responsible for its effect?

Let the people, who have long been suffering its destructive effects, judge.—*6th Report A. T. Soc.*

NEW YORK holds a State Temperance Convention, to be composed of Delegates from the several Town and County Societies in the State; to meet at Utica on Wednesday the 20th of November next, at noon.

REVIVALS.

REVIVALS IN VIRGINIA.

During a late excursion to the country, we had an opportunity of hearing directly from several counties on this side of the Blue Ridge, in which the Rev. Daniel Baker has been laboring with great success. The Spirit of the Lord seems to accompany the truth in a signal manner, in almost every place where he is called to preach for several days in succession, and many sinners are hopefully converted unto God.

We have also letters from the Valley, stating that the work of grace, which commenced a few weeks since in Rockbridge and Augusta, is extending. We deem it improper to give the particulars reported to us, as they were not intended for publication—but we notice these times of refreshing in this summary way, for the encouragement of those who are praying earnestly and with importunity—*Thy kingdom come.* Judging from the intelligence which we find in religious papers from almost every part of the United States, it appears to us that the truth as it is in Christ is, perhaps, making more rapid progress in Virginia than in any other section of our church. May not this be regarded as one of the blessed fruits of the peace and harmony which have characterized our ecclesiastical councils? And shall it not excite Christians to be faithful, to “do with their might whatsoever their hands find to do,” for the salvation of their fellow men?—*Southern Telegraph.*

We translate the following interesting letter from the Paris Semeur of August 10th, received by the last arrival from Havre. *N. Y. Obs.*

REVIVAL OF RELIGION AT ST. OMER,

Among the Dutch soldiers forming the Garrison of the Citadel of Antwerp.

A letter from Breda* dated July 24, 1833, says: “The God of armies, performs wonders of grace in our camps as well as in our cities and villages; in our forts and vessels of war, amidst the tumult of arms, no less than during the ravages of cholera which depopulated town and country. Who would have thought that among the soldiers who defended with so much valor the citadel of Antwerp, there were heroes of the faith, men of prayer and preachers of righteousness? Who would have suspected that in the barracks of St. Omer and Bethune, among prisoners of war, given up to all the vices which reign ordinarily among soldiers, the Holy Spirit would raise the banner of the cross, and that mouths accustomed to oaths and blasphemies would be filled with the praise of the Saviour? Yet such is the fact,—The garrison of the citadel of Antwerp, was, by an unheard of negligence, deprived for more than three years of all religious worship, or instruction. Some weeks before the bombardment, a pious soldier *Merckens*, a native of Rotterdam, who had long mourned in this spiritual desert, and burned with desire to confess the name of Jesus, happily discovered twelve or fifteen of his fellow-soldiers who feared Jehovah, and who partook of his faith and his hopes; he formed immediately with them a meeting for prayer in which they bowed the knee together before the King of kings, read the Word of life, sang hymns and encouraged each other mutually to remain faithful to the Lord, amidst the impiety and immorality which reigned around them. These dear children of God were thus consoled and strengthened in the Lord, and in the midst of the scenes of desolation and death which attended the bombardment, they enjoyed a profound peace, a happy calm and sweet confidence in God their Saviour. Like Paul and Silas in the jail of Philippi, they sang the praises of Christ, amidst the firing of bombs and cannon, which continued night and day. By the wonderful protection of God not one of them lost his life, or even received a single

*Breda is a strong town of the Netherlands, in Dutch Brabant, on the navigable river Merck, 22 miles S. E. of Rotterdam; celebrated for numerous sieges.

wound during the long and murderous siege of the citadel. Deeply affected with this striking proof of the mercy and protection of their God, they promised him with tears that they would proclaim his goodness and his truth among their comrades, in the place of their captivity.

On arriving at St. Omer, Merckens formed with his brethren in the barracks a religious meeting, in which three times a day they united in prayer to God, while Merckens, full of faith and zeal, explained the Scriptures and announced with great energy and boldness to his fellow-soldiers the good news of salvation. They had with them only two Bibles, which they often kissed with affection, and which they kept as their most precious treasure. Soon many of their comrades joined them; but they had to endure much outrage, contempt and persecution. One day in particular, about thirty of the most furious adversaries formed a plot to invade the room where they held their meetings, and drive away forcibly the fanatics and new lights, as they called them contemptuously; but arriving at the door of the chamber at the moment when Merckens was praying with much fervor and unction, they were in spite of themselves awed into respect, they uncovered the head, stood in silence, and attended the whole service without noise, or uttering the least invective. Some who came to mock were gained over to the Lord's side, and are zealous confessors of his name. Full of faith and courage, Merckens and his friends continued their work, not intimidated by injuries or threats; and soon they had the joy to see many of their comrades turn with their whole heart to the Lord, till at length the chamber where they met could not hold all who wished to hear the Word of life. At the same time, another soldier who feared God had gathered around him at Bethune several of his brothers in arms and preached to them salvation by grace.

A respectable society of Christians in Amsterdam, having knowledge of this religious revival, resolved, after fervent prayers, to send to St. Omer a brother full of faith and the Holy Spirit. The choice fell upon Mr. Sames, who for some time had wished to devote himself to the cause of Missions. After having been recommended to the grace of God for the important task confided to his zeal and fidelity, Mr. Sames embarked on the 7th April, at Rotterdam for Dunkirk, with a large parcel of Bibles, tracts, and religious books. He was received at St. Omer with the greatest enthusiasm, and obtained readily of the commander of the place a suitable room in the barracks, for public worship. On Sunday Mr. Sames preaches the gospel twice to 600, 800, and 1000 hearers, and every day of the week he explains the Heidelberg catechism to more than 250 soldiers who are eager to receive religious instruction. The public discourses and private conversations of Mr. Sames have been blessed beyond all expectation; soldiers laboring under pungent convictions of sin, every day ask him the great question, put by every sinner who begins to see the plague of his heart and his spiritual wants: *What shall I do to be saved?* Some Jews have become attentive to the truth of the Gospel, and one of them has openly acknowledged Jesus as the Messiah, and has requested to receive baptism. In a short time all the Bibles, tracts and religious books which Mr. Sames had brought were distributed; with-

out his being able to satisfy the demands of those who hungered for the Word of God. This missionary declares that he has never seen such an earnestness to hear the Gospel, nor so powerful a work of the Spirit in so large a number of men, converted effectually from darkness to light, and from the power of Satan to God.

Merckens, in one of his letters gives the following affecting testimony to the reality and admirable effects of this religious revival: "It is, he says, a spectacle truly heavenly and ravishing. We forgot sometime that we are upon the earth. Imagine a multitude of young men formerly proud and turbulent, now by the grace of God, humble and modest; men formerly profane, now reverent worshipers of Jehovah. They who once boasted of their own righteousness now casting it off as filthy rags and seeking to be clothed in the perfect righteousness of Christ. It is impossible to describe to you this wonderful change. Daily are tears shed among us for sin." On their return to their country these converted soldiers, gave much gratification to Christians in the towns through which they passed, by their discourse and lively faith. Several persons who thought the printed accounts of this revival exaggerated, have been convinced by their own eyes of the truth of the happy change. The Lord deign to confirm this work of his grace, and cause that these young converts may become a blessed leaven for our army!

P. S. We learn that a pious man has been sent from Amsterdam to the camp at Reyen, near Breda, with Bibles and several thousands tracts to sell. His labor has already been blessed, and there is reason to hope will produce further happy fruits.

MARYVILLE, TENN.

A sacramental meeting closed at the camp ground near this place on Monday last. During this meeting, 17 persons were added to the church; making in all 189 who have been added to New Providence church since the first of June last. This church now consists of 770 members.

Maryville Intelligencer.

KINGSTON, TENN.

The following is an extract of a letter just received by Rev. J. Anderson, D. D. from Rev. Thomas Brown. It will be read with much interest. "Bethel" and "Mount Zion" are Presbyterian churches, the former in Kingston, Roane Co. the latter in Philadelphia, Monroe Co. The letter referred to is dated

Kingston, September 14th, 1833.

Rev. and dear Father,—We have lately had a gracious visitation from on high, in both the churches in which I preach, for which we desire to give glory to the King of Zion. We lately held a meeting in Bethel church, which was a time of great comfort and strengthening to God's people, and of terror and alarm to his enemies. The meeting was appointed at first for two days, but continued four, although I had no ministerial assistance. There were on that occasion, some interesting cases of conversion, and a few additions to the church. We closed the exercises of a camp meeting in Mount Zion church on Wednesday last which commenced on the Friday previous. There were more persons encamped on the ground during the meeting, than perhaps is usual for that place. On Friday, Christians were addressed on the duty and importance of self-examination, of returning to God in the feelings of their own hearts, and of fervent and agonizing prayer for the salvation of the impenitent. On the evening of the first day of the meeting, the people of God entered into a public and solemn covenant with each other to pray for a revival of religion on that occasion; and while they were yet praying, the Lord answered. On Saturday, there was clear evidence that God was present with his children, and that his Holy Spirit was at work on the hearts of his enemies, a few of whom came forward to the anxious seat, asking an interest in the prayers of Christians. The Sabbath was a day of great solemnity, and at the close of

an interesting communion, a large number of persons came forward to the seats designated for the anxious, trembling like the jailor, and anxiously inquiring, "what shall I do to be saved?" Monday was also a day of interest; and on that evening it appeared as though a window of heaven was opened; for I know not that I ever witnessed such a display of divine power and glory, on that ground, as was witnessed at the time. Almost the whole congregation appeared to be overwhelmed with a sense of the presence and power of God. Those who had long been gospel rejecters, were now, under a sense of unpardoned guilt, crying for mercy in every direction; and while Christians were praying, (I think sometimes as Jacob did,) in about twenty cases there was the most joyful transition from all the agonies of a sense of unpardoned sin and exposure to ruin, to a pleasing hope of the glory of God and a blessed immortality. At least this number, in the judgment of charity, were born of the Spirit of God that evening—but there may have been more than that number, which the judgment of the great day will reveal as heirs of glory, born on that evening. We were sometimes ready with Moses to cry out, "Stand still and see the salvation of the Lord, which he will show you to-day."

The meeting continued with great interest until Wednesday evening, when the people with reluctance left the ground.—The number received into the church was 25; but many others give pleasing evidence of having passed from death unto life. "This is the Lord's doing, and it is marvellous in our eyes."

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 6th inst., Mr. Jeremiah F. Mills, aged 56 years.

In this city, on the 6th inst., Mrs. Hannah A. Dwight, aged 28 years.

In this city, on the 9th inst., Miss Mary Benton, a colored woman, aged 37 years.

In this city, on the 7th inst., Mrs. S. Griffin, aged 26, wife of Mr. Robert Griffin, formerly of Guilford. On the 13th, a child of Mr. G., aged 1 year.

In this city, on the 13th inst., Mr. William Butler, aged 36, a native of Milford.

In New-Orleans, Mr. Sidney Smith, of this city, aged 24 years.

In Hamden, on the 3d inst., Mrs. Rebecca Booth, 89.

In Hamden, on the 7th inst., Miss Mary Wolcott, daughter of Mr. Ira Wolcott, aged 22 years.

At Albany, on the 9th inst., Wilbur Fisk, son of the Rev. Noah Levinge.

In Stratford, on the 23d ult., Mr. Alden Wilcox, aged 33. The death of Mr. W. will be greatly lamented by his friends and acquaintance, and the society to which he belonged.—*Palladium*.

In Thompson, Mrs. Maria Larned, wife of Mr. Geo. Larned, Jun., and daughter of Wm. Read, Esq. Mrs. Larned, early in life, embraced the Christian religion, which led her to practice those precepts recommended by our blessed Saviour. She was a dutiful daughter, an affectionate sister, an indulgent mother, and a most amiable and intelligent companion.—*ib.*

In New-York, on the 8th inst., Mr. Matthew Curtis, formerly of Danbury, aged 40 years.

In Mount Vernon, Ohio, Jennett Augusta, aged 6 years, daughter of Ebenezer Alling, formerly of this city.

In Russellville, Ky., Major Morgan A. Heard, known for his attempt upon the life of Mr. Arnold, of Tenn. at the capitol, Washington.

For the Religious Intelligencer.

Died, in Harpersfield, N. Y., Sept. 26th, 1833, the Rev. STEPHEN FENN, aged 64 years. The sudden and unexpected decease of this public servant of God, demands at least a brief notice.

Mr. Fenn was born, 1769, in Watertown, Litchfield county, Conn. Possessing strong native powers of mind, he made good proficiency in his classical studies, and acquired the reputation of an excellent scholar. He graduated at Yale College in 1790, and soon after entered on the great work of preaching the gospel of his Lord and Master. After laboring about one year in the State of New-Hampshire, he came to Harpersfield, Delaware county, N. Y., in April, 1793. At that time Harpersfield was in its infancy. The inhabitants were few, and, almost as a matter of course, were poor and in penniless circumstances. He was ordained in January, 1794, and took the pastoral charge of the Presbyterian church in Harpersfield, and continued in this relation until the year 1829, a period of 36 years. Four years have since elapsed, most of which time he has preached the everlasting gospel to the church in Jefferson, Schoharie county. More than forty-two years Mr. Fenn was permitted to preach the Gospel of the Kingdom. He possessed uncommon bodily vigor, and a remarkably strong constitution, and was able therefore to perform a greater amount of ministerial labor than most ministers are, and few can be found, who have performed so uniformly the arduous duties of the sacred office. During the whole course of his ministry, he never was detained on account of bodily infirmity, from the sacred desk, except in one solitary instance, and then only during a part of the day. All his appointments during the week he was at all times able to meet. During his ministry, he administered the ordinance of baptism to about 813 persons, solemnized 417 marriages, attended about 350 funerals, and preached on an average four sermons a week—making 8736 sermons—about 2500 of which were written out at full length.

His constitution appeared to be unimpaired, and his strength to remain firm, to the day of his death. The Sabbath previous to his death, he performed the duties of the sabbathary with all the vigor and ardor of youth. When on his way to meet a congregation to whom he had appointed to preach, a fit of apoplexy suddenly removed him from his friends and labors here on earth, to meet another congregation, we trust, where all is joy and love, without one discordant note; where the wave of tribulation cannot rise; where the pains and infirmities of mortal nature never intrude; "where the wicked cease from troubling, and the weary are at rest."

"The gospel was his joy and song,
E'en to his latest breath;
The truth that he proclaimed so long
Was his support in death."

Rev. Mr. Boice, of Harpersfield, preached the funeral sermon, from these words—"Blessed are the dead who die in the Lord," &c.

In this sudden and unexpected death, the church in Jefferson, and a large circle of friends and relatives, have to mourn the loss of a beloved pastor, a kind father, a faithful friend, and a devoted Christian. "Those who knew him best, loved him most." His removal has left a void in society, which will not soon be filled. All are admonished by this afflicting providence, but in a special manner his brethren of the ministry. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." E. B. F.

Poetry.

GETHEMSENE.

Among the mountain-trees
The winds were whispering low;
The night's ten thousand harmonies
Were harmonies of woe;
A voice of grief was on the gale—
It came from Cedron's gloomy vale.
It was a Saviour's prayer,
That on the silence broke,
Imploping strength from heaven to bear
The dread and wrathful stroke,
As in Gethsemane he knelt,
And pangs unknown his bosom felt.
The fitful starlight shone
In dim and misty gleams;
Deep was his agonizing groan,
And large the vital streams
That trickled to the dewy sod;
As Jesus raised his voice to God.
The chosen three that staid
Their nightly watch to keep,
Left him through sorrow's deep to wade,
And gave themselves to sleep.
Meekly and sad he prayed alone,
Strangely forgotten by his own.
Along the streamlet's bank
The reckless traitor came;
And heavy on his bosom sank
The load of guilt and shame;
Yet oute them that waited nigh
He gave the Lamb of God to die.
Among the mountain-trees
The winds were whispering low;
The night's ten thousand harmonies
Were harmonies of woe;
For cruel voices filled the gale
That came from Cedron's gloomy vale.
[Am. Rep. Magazine.]

SAMSON AGONISTES.

Milton's poem of this title has some very remarkable moral sentiments, not unworthy to be repeated at the present day. Take the following:

SLAVERY.

Chor. Yet with this strength thou sever'st at the
Philistines,
Idolatrous, uncircumcised, unclean.
Sam. Not in their idol-worship, but by labor,
Honest and lawful, to deserve my food,
Of those who have me in their civil power.

It is remarkable that so bold a champion of liberty as Milton was, should have exhibited a slave thus conscientious, to earn his food even of his oppressors.—Every slave who has an enlightened conscience, must see here the model of his duty.

TEMPERANCE.

Chor. Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou could'st repress, nor did the dancing ruby,

Sparkling, outpoured the flavor or the smell,
Or taste that cheers the hearts of gods and men,
Allure the from the cool crystalline stream.

Sams. Wherever fountain or fresh current flow'd
Against the eastern ray, transparent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refresh'd nor envied them the grape,
Whose heads that turbulent liquor fills with
fumes.

SLAVERY IS OF ALL KINDS.—In our efforts of emancipation to another section of the country from slavery, we forget emancipate ourselves from the many, and various kinds of slavery which keep us in bondage. There is the slavery of parties, of which we say nothing,—that slavery, which, with many is as imperious and tyrannical as the despot's edict. There is slavery of custom, which subjects us to a thousand troubles. There is the slavery of fashion, which makes us ridiculous and absurd, and leads us to expensive indulgences. There is the slavery of prejudice, which makes us victims of ignorance and delusion. In short there are numerous kinds of bondage other than that, and no better than that which the negro slave pays to the white man.—When the mind, the soul are in slavery, the case is much more lamentable, and in a free country more dreadful, than when the slavery is that of the body, or of services due to the master.

IF We are requested to state that Rev. President Day will preach the sermon at the ordination of Mr. Leverett Griggs, at North Haven, on the 30th inst. instead of the Rev. Mr. Badger, as mentioned in our last.

NOTICE.

All persons who are about to visit the city of New York, for pleasure or on business, and who would wish, in preference to a Public House, to put up for a few days or more, in a private Boarding House, where they can enjoy Christian society, and religious privileges, and good board, at a moderate price, are recommended to call at No. 322 Pearl st., Mrs. Coward's, near Franklin Square. This house is not far from the Steam Boat wharf, and is very conveniently situated for those on business, and pleasantly, for that part of the city.

TEMPERANCE NOTICE.

The monthly meetings of the District Temperance Societies of New-Haven County, will be held simultaneously, according to appointment, on the 4th Tuesday of the present month; that of the Eastern District at Madison, and of the Western District at Humphreysville.

N. C. WHITING,

Sec. N. H. Co. Temp. Soc.

Oct. 16, 1833.

IF The next monthly meeting of the Hartford County Temperance Society, will be holden at Enfield, on the last Tuesday of present October.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—No. 21.

Reform in China	321	Intellect of Negroes	326	The voice of the heathen	ib.
Mr. Judson's Journal	ib.	I have sent for help	327	Am. Colonization Society	330
Letter from Mr. Brewer	322	Important inquiry.—No revivals	ib.	Temperance Reform	332
Letter from Mr. Schauffer	ib.	What can I do for the conversion of the world?	328	Revivals	333
The South and South-West	323	Copy Right	ib.	Obituary—Rev. Stephen Fenn	335
Increasing zeal for Missions	324	Temperance Almanac	329	Poetry—Gethsemane	336
Measure of life.—Education	325				